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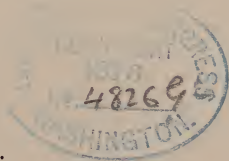
BY

GEORGE DAVISON,
ALBANY, N. Y.

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INTRODUCTION.

The writer has been induced to write the following pages, hoping that some good may result from the reading of them. Indeed, it is time that every man, woman and child became interested in the cause of God and that of their country.

We can all do something either with the tongue or pen; God demands it and the government expects it.

Let us look around us, and we shall see that there are those in our midst who are continually trying to destroy our faith in God, as well as in all the free institutions of our country.

We hear a great deal said in our day about which is the true church; now, there is only one church, and that is the church of Jesus Christ. This church was established by him. Now, Christ has assured this church that the gates of hell shall not prevail against it.

Now, we do not believe that this is the church of Rome. We believe it is the true, non-sectarian Catholic church.

Some say that the Reformers left the Catholic church. This we deny. They left the church of Rome on account of the many changes that it was undergoing in that day, and all that was true Catholic they brought with them. Now, where is this true, non-sectarian, Catholic spirit found to-day? We hold that it is found among all the different branches of this true church, and they are all trusting and believing in the infallible promises of Jesus Christ. They can say with the poet :

“How can we sink with such a prop,
A prop that holds the world and all things up.”

Now, remember that, when we say Catholic, we do not wish to be misunderstood. What we mean by “Catholic” is universal love for all men tho’ they may differ from us in their religious views.

When we are asked what church we belong to, let us say to the Catholic church. If we are asked what branch of the church we belong to, let us say Methodist, Baptist, or whatever other branch it may be.

When we pray, let us pray for the church, not for the churches. This praying for the different churches is what gives the enemy strength, and their religious teachers make a capital out of it.

Now, reader, when we ask you to become a Catholic, you say you cannot. We ask you, why? Your answer is: "My grandmother was not! my mother was not! my father was not! and my priest opposes it." Well, you are not bound to believe what your grandmother, mother, father or priest believe. Some of them believed in going from one town to another with a donkey; they believed in carrying their mail on horseback. They changed their views in those things. They now believe in railroad cars, in telegraphing and in steamboats. There was a time when neither the priest nor minister believed in temperance organizations. Now they believe in them, and urge all to join them. If reading the scriptures and common sense teach a man that he can improve his condition in spiritual matters, why not do it?

Let us think, read and act for ourselves; each individual will be held responsible for his own actions.

A CATHOLIC.

THERE are persons who think that they are Catholics, simply because, at their mother's knee, they were taught the Apostles' creed. They can say, "I believe in the holy Catholic church;" this, of course, leads them to suppose that they are Catholics.

They are taught all the outward forms and ceremonies of their church, such as saying prayers, kneeling and rising, bowing to the minister and looking upon him as though he were better than the rest of mankind. They are also taught not to neglect any of the sacraments, such as baptism, confirmation and the Lord's supper.

Now we hold that a man may go through all these forms, and he may be baptized a thousand times ; he may also have the hands of his bishop laid upon his head, and he may partake of the Lord's supper, and yet he may not be a Catholic in all that the word implies. There is such a thing as being like the Pharisee who stood and prayed with himself, thus : "God I thank thee that I am not as other men." There are those who are just like the Pharisee ; they make long prayers, and when we behold them, on the Sabbath, going to their places of worship, one would suppose, to look at them, that they were the most sanctified beings outside of Heaven. But be assured, friends, that it takes more than this to make a man a Catholic. Ministers, priests and bishops

can make such Catholics as those. Now there is no man who, in his own strength, can become a true Catholic in all that the word "Catholic" implies. But there is a way in which he can become a true Catholic, and that is by complying with all the requirements of the gospel. Repentance and faith are necessary to salvation; without these there is no such thing as becoming a child of God.

Let us remember that if we are ever awakened to a sense of sin, it will be through the workings of the Holy Spirit. Indeed, friends, no man can come to the Saviour except the Father draw him. We might as well expect a dead man to come from the grave of his own power, as to expect a man, who is dead in sin, to repent, unless God the Father, God the Son, and

God the Holy Ghost, these three in one, work in him.

Now when this man's mind becomes illuminated by the influence of the Holy Spirit, he sees himself guilty before God and immediately acknowledges his transgressions, at the same time he believes that God will be as good as his word, and blot out his iniquities from the "Book of His Remembrance." Through faith in the blood of Christ Jesus he feels the spirit of God bearing witness with his spirit, that he is a child of God. When this work is completed in a man we pronounce him a Catholic, but not before.

Now, what does God and all Heaven expect of this man? First, they expect activity; indeed, it is impossible for any man to enjoy the influences of the Holy

Spirit and not be instrumental in bringing forth some fruit. When God converts a man it is not merely for the purpose of taking him to heaven, but for the purpose of doing something to build up his cause. The world expects a Catholic to work. We have a police force; now what do we expect of it? We expect its members to patrol our streets at night, when we are asleep, to protect our lives and property. Just what we expect of the police force is what God and the world expects of all sincere Catholics.

We hold that if the Spirit of Christ be in a man, it will, undoubtedly, show itself.

Christ says, "The water that I shall give him shall be in him a well of waters springing up into everlasting life." In this pass-

age Christ speaks of the Spirit as though it were a spring of water, not as though it were a dead stagnant pool. He calls it living water. We have walked by the side of some of our western rivers, and we have found springs that were continually bubbling up from the earth; now you might take rock, brick and cement, and cover them with a skillful hand, still the water would find its way out.

There is another thought in connection with these springs—every month in the year the water flows from them; now, if this living water that Jesus speaks of be in a man, it will certainly find its way out; you may try to heap the world on him, you may persecute him, but if Christ be in him he will never be ashamed to acknowledge him.

We also learn from this figure of the spring the readiness of God to save souls in summer as well as in winter.

It would be well for some of those Catholic brethren who say, "Let us wait until winter and then we will hold a protracted meeting," to remember that God's time is always now; why wait for an evangelist; surely there is no country so blessed with a better class of ministers than our own. The great trouble with us all is this, we have no faith in ourselves. It would be well for us if we felt the responsibility that rests upon us as Catholics, as much as a good old Scotch apostle did. This good old man would rise in the dead hour of the night, and throwing an old plaid shawl over his shoulders, would kneel down and pray for his people. One night his wife

awoke, and on hearing him, she asked him what he was doing ; he replied, " Oh, wife, I feel that I have three thousand souls to answer for on the judgment day, and I am praying and weeping now that they may not weep and mourn on the day of judgment." Then let us who profess to be good Catholics, try and do something for our own souls, and also for the souls of others.

Look at Martin Luther ; here we find an active Catholic. It is said that when he was engaged in proclaiming the gospel in Germany the Pope looked out of his window and saw a great fire in Germany ; he sent his servants over to put it out. They went, but the fire had got started, and thank God it was impossible to put it out. This fire burned all over Germany and other parts of Europe ; that same fire

has crossed the Atlantic ocean, and is, to-day, burning in all parts of the United States. May it keep burning until every thing that sets itself up against God is consumed.

Luther, the great German apostle, was not only meek and gentle, but he was bold in the cause of his master. Once, when summoned to appear at Worms, his friends, fearing that something would befall him on the way, entreated him not to go, but Luther replied that if there were as many devils as there were tiles on the houses he would go, and thank God he did go. If we read the history of the church from the early ages, we will find that the path of duty is the path of safety, though there may be wolves in the way.

What was it that moved Calvin, Knox,

Whitefield, Wesley, Jay and others forward in the cause of Christ? It was the effects of this living water that Christ had given them to drink.

Now, these men might have remained in a dead, cold state; they might have had all the honors of the world heaped upon them, as well as mansions to live in; indeed, they might have served at the altars and worn their white and scarlet gowns — but no! like Moses they refused to be called great and noble by the world; they chose for their companions the poor of this world, if they could only, in this way, be instrumental in bringing souls to Christ.

A Catholic has charity for those who differ from him in opinion; he allows every man the right of his own private

judgment; he believes that a man has a right to read, think and act for himself; he is in every respect a free man, and, being free himself, he wishes all others to enjoy the same privileges that he does. He takes the Scriptures of the Old and New Testament as his rule of faith and practice.

There is no man who can take the Word of God for his guide and be a bigot. God is the great author of the Scriptures; therefore we are bound to believe that God's will is that all Christians should live in union, one with the other, as one of our great statesmen once said, "United we stand, divided we fall." So it is with Catholics: if they will all pant for one God, as the "hart panteth after the water brooks," there will be no envy or malice

against any man on account of his particular creed.

There is no mistake but that there is great power in Christians possessing the one Great Spirit, though they may differ in some minor points which are not essential to salvation.

A gentleman, when dying, desired to teach his children a lesson. He called the youngest son to his bedside, and told him to go and gather a number of small sticks and bring them to him. The son brought them. The father then said: "Take a cord and bind them together, then try and break them." The son could not break them. "My son," said the father, "take a knife and cut the cord; now," said he, "break the sticks." The child now broke the sticks easily. Now, his children who

witnessed the proceedings were taught this lesson, that, as long as they remained bound together by the cords of love, there was no enemy that could destroy them. But when they allowed the cord of love to be cut, then peace and harmony were easily broken.

Let us look for a few moments, and see what God has wrought through good Catholics and the Bible. Look at the many magnificent colleges, seminaries, churches, bethels, public schools, houses of shelter for the outcasts, and asylums for orphans. Now, we, as a Christian nation, must acknowledge that God has influenced the hearts and minds of noble Catholics to establish these institutions. Every nation that has the Bible for its foundation can be called a powerful and

intelligent nation. Look at those nations where the Bible has not yet appeared, and we find its people in spiritual darkness, bowing down to gods of wood and stone, or living in superstition and ignorance.

Germany, Great Britain and the United States are called powerful nations. What has made these nations so powerful, both by land and sea? The Bible. Why is it that a part of some countries are enlightened, intelligent and christianized, while another part remains in total darkness and ignorance?

The reason is this, the one takes the Bible and the other takes the doctrines and creeds gotten up by bishops and priests.

The Bible not only illuminates nations but families also; take two families, one has the Bible and endeavors to read and

study it ; the other has, perhaps, a novel and cards in place of the Bible ; now let any honest man read the characters of those families and he will certainly pronounce the character of the one who has the Bible to be far superior to that one who has not the Bible. We hold that if men would take the Bible as the man of their counsel there would be no policemen, no jails, no penitentiaries and no gallows. It is the lack of a true knowledge of the Scriptures that brings about all those crimes that are committed against both civil and moral laws. Of course breaking those laws causes our jails, penitentiaries and other places of punishment to be filled with criminals.

Catholics may slumber for a while, but when a party of men, whether they be

politicians or religious bigots, rise up to destroy our free institutions they are aroused to a man, and there is no amount of money or property but what they are willing to sacrifice with in order to protect those institutions. In fact there are thousands who would be willing to sacrifice their lives for that which they believe to be of God. They are not only true to God and their church, but they are also true to the government that gives them protection, no matter what their nationalities are, they believe in upholding the government which protects them and their children. Why should they not protect such a government? A government which allows them the privilege of worshipping God according to the dictates of their own conscience, is one that should lie near the hearts of all good Catholics.

When good Catholics come to this country they do not come to dictate, nor find fault with the laws and constitutions. Their motive for coming here is to better their circumstances in life and do all in their power to establish liberty of conscience, both by their vote at the ballot-box, and their influence wherever God in his providence may cast their lot.

If there is any thing that is provoking to an American citizen, it is to have an Englishman, Irishman, Scotchman or any other countryman, leave his own country on account of oppression, and just as soon as he gets here, begin to find fault with the constitution and the laws of this country. Now I do not say that I am right, but if I had my way I would send every one of these fault-finders back to their own country ;

such men may be very good neighbors, and be honest with their fellow men, but they are certainly not good citizens, nor honest with the government which gives them and their children protection.

Now there are those who say "I would like to become a Catholic, but I would have to suffer persecution; my church, my priest, my neighbors, my parents, brothers, sisters, wife and children would all become my enemies." What of all that? Are you greater than the great head of the Catholic church in heaven and on earth?

He that would wear the crown must bear the cross. The prophets were good Catholics; the apostles were good Catholics; the martyrs were good Catholics. Some of those men were burned; some were sawn asunder; others were put into

prison, and lastly, the great head of the Catholic faith was nailed to the cross. All this was done to establish and build up a temple of living stones.

It is not right for us to expect to be made better than our Lord and Master. He has assured us that if we take up our cross and follow him we shall suffer persecution.

Now, the first thing a man ought to do when he sets out to live the life of a Catholic, is to count the cost, and if he finds out that if, by suffering a little while in this life, he can gain eternal life, then he better turn his back on the world. It will pay him in the end. But he will need a great deal of grace to strengthen him in this act, as the Rev. William Jay said, "a dead fish may go with the stream, but it

takes a living one to go against it." We may learn from this that a worldly-minded Catholic has no trouble in this world, but a living Catholic has to struggle and fight all the way through this life.

The world sets good Catholics up as targets, to shoot at, but it has been said that "there never was a ball formed in hell that could injure a Catholic."

Every mocker and scoffer and half-hearted professor has a stone to throw at the failings of a Catholic. They remind us very much of a number of boys going to school; on their way there they pass by an orchard; every tree in this orchard bears crab-apples, except one, that bears pound sweets. Now, the boys have not a stone to throw at the crab-apples, but every stone is thrown at the pound sweets.

Good Catholics are like the tree that bears pound sweets — every slur that the world has to throw at religion is thrown at them.

If a man is purchasing a number of sheep, and there is a black one among them, that is the one that he holds up as a sample of the rest. This man never says a word about all the good ones. So it is with men who make light of holy things; they mock and scoff at religion, and if there is one in the church that is weak, and does not live just as they think he should live, they are like the man purchasing the sheep, they hold him up and say, “look at this fellow!” They do this to excuse themselves.

There is a class of men in all communities that seem to live on the failings of Christians.

Now, I will not say but what Christians have their faults, but still it is no mark of a gentleman to be forever holding up their faults. Would it not be well for you who are criticizing the Christians just to stop and look into the depths of your own heart and see what is there? I think you will see so much sin there that perhaps you will cry out and say: "Oh! wretched man that I am, who shall deliver me from this body of sin." This crying out against weak Christians has a tendency, sometimes, to cause them to stumble.

Now, Christians, let us imitate John Bunyan. It is said of him that when he was awakened by the Holy Spirit and saw himself to be a sinner, and for fear that he should hear any thing that would turn his attention from Christ, he put his fin-

gers in his ears, and ran and cried : "Life ! life ! eternal life ?" So may it be with us, who profess to love Christ.

Let us turn a deaf ear to the world, let us pray God that he would give us grace to overcome the world, the flesh and the devil. Let us endeavor to stand up boldly for Christ and his cause.

I remember once of reading of one of the noble daughters of Ireland ; she was what we call in our day a Romanist, and though believing and practicing the Romish religion, still we believe that she was a sincere Catholic. A young man, worth both money and lands, was paying his respects to her, and thought he might seduce her in some way. He spent many a long hour in her company, offered her his gold and many other things of value,

if she would only yield herself to his wishes ; finally she made up her mind that she would end the matter, so she made him a promise that she would yield, providing he would hold his finger for two minutes by her watch in the blaze of a candle which was standing on the table. He refused, saying the pain would be too great. Then said she “ You wish me to commit a sin, which if I did commit, my poor soul would have to burn in hell for ever, and you are not willing to suffer the pain of burning one finger.” The young man saw that his purpose was defeated. He left the house, and she was never troubled by him again.

This is what we call taking a decided stand. Now let old and young Christians and strong and weak Christians try and

imitate one of Ireland's choicest daughters.

Some have a different excuse from any of those spoken of for not becoming Catholics. They will say "There are so many different kinds of Catholics; there are the Methodist, Baptist, Dutch Reformed, Lutheran, Episcopalian and Presbyterian.

We claim that the true Catholic church is one, and will ever remain one. It knows only one God. In the person of God the Father, God the Son, and God the Holy Ghost, these three are one, though they may differ in office.

We have the promise of Christ Himself, and He is the only infallible being in heaven and on earth. His promise is this: "Upon this rock will I build my church, (that is the Catholic church), and the gates

of hell shall not prevail against it." After making this promise in reference to the church, he made another promise to the apostles, when he sent them out to preach; he said, "Go ye into all the world and preach the gospel," and he says, "Lo, I am with you always, even unto the end of the world."

It is astonishing how wicked men tried in the Netherlands of Holland, through the influence of Philip, Charles, Margaret and others, of whom we cannot speak at this time to annihilate the church. Men tried it again in Germany, and likewise in England, and now in the United States, but thank God the church is like a tree planted by the rivers of waters whose branches are growing higher and wider. Its roots also are spreading in all directions. Now we

have the infallible promise of him whose lips never told a lie, that all the powers of earth and hell combined shall never be able to overthrow this magnificent tree. Though the same spirit that moved Philip, Charles, Margaret, Mary and others, to try and uproot that tree, which is the Catholic church, in the Netherlands, Germany and England, is still in our midst to-day, and would, if it could, uproot the church as well as all other free institutions.

Germany, England and the Netherlands had their men in their day of trial and persecution, and let us thank God that we American Catholics and citizens have men, at the head of our government, who are as ready to fight the battles of the Lord, as those of Germany, England and the Netherlands. All that remains for us to do is

to keep them there. There is just one honorable way in which this can be done, and that is through the ballot box.

Let men occupying high positions in our land, and the merchant, mechanic, farmer, and laborer, feel that the power is in their hands. But we commenced by saying that the church is one; some say, "there are so many different kinds of churches;" we say, again, that there are not. They form one family; that is, all the different evangelical denominations form this family. Of course, there are different names, such as Baptist, Lutheran, Dutch Reformed, and many others. Now, though they may differ in outward forms and in the management of their buildings, still, when it comes to the essential point, viz.: Salvation through and by Jesus Christ, they are all one.

Let us endeavor to show to the enemies of true Catholicism that we are one in every thing that is for the promotion of God's glory ; if there is any one thing that will ever weaken them, it is our being united in both religion and politics. We must remember that they are always sure to hold up our failings.

Why is it that in this day there is so much fault found with the present administration at Washington ? It is because some wish to divide that party which upholds all of our free institutions. They know that if they can accomplish this there will be some hope that they will come into power. If they obtain the power, then away with every thing that the fathers laid down their lives for. Do not let us forget that " united we stand, divided we fall."

The name amounts to nothing with regard to entering heaven.

We believe that God, in his wise providence, has planned and arranged matters so that there should be just as many names in his family as there now are.

Men do not all think alike, nor see alike, nor look alike — neither do they all act alike. Now, there are some persons who could not be any thing but a Methodist or Baptist, others think they must be a Presbyterian or an Episcopalian ; so we see that God in His great kindness has so arranged those matters that it leaves man without an excuse ; he cannot go before the bar of God and say he could not find a name to suit him. Now we thank God for the names, and we would not blot them out if we could.

It would be just as consistent to find fault with a family for having different names as to find fault with the church of Christ for having different names. It is called in the scripture a family. Now in this family there are many members. We might call the different denominations members of the family. Again the church is likened to a human body; now in the body there are many members; there are the mouth, eyes and ears, and many others. So it is with the church, the different denominations may represent the members of the whole church.

Some years ago the United States had a very large army called out to defend their country against rebels and traitors; now though this army was all one, yet it was divided up into parts, part of it was sent

to one place and part to another; part went by the name of infantry, part by the name of artillery, and part by the name of cavalry. Now what difference did the name make? They were all United States soldiers, and all fighting against the same foe.

There are some beautiful lessons of instruction to be learned from the ark. This ark was built for the salvation of all who entered it. Now there were pairs of all living creatures in the ark. Now, it does not look reasonable to suppose that Noah permitted all those animals to enter into the ark without having places arranged for each kind. We have no doubt but that there was a place for the rabbit, another for the tiger, and a place for each kind of animals represented. Now this ark repre-

sents the church. If Noah made arrangements for the different kinds of animals that entered into the ark, it is reasonable to suppose that it is so in the true church of Christ which is the ark ; and we believe that God has different departments in this great ark, and that each denomination occupies a portion of this ark.

We believe that God, in his kindness, has permitted his church to divide itself up into different sections ; each section has a different name ; but we positively believe that in Heaven names will not be known. It is said that “ They shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob.

Who shall come ? The different denominations ? Now we do not believe that Methodists, Baptists, Presbyterians or Epis-

copalians will be mentioned in Heaven. There is nothing that will admit us into Heaven, except a saving faith in Jesus Christ. John Wesley was one of the most charitable Catholics of his day. We remember hearing something like this: Wesley was once preaching from the deck of a vessel in Philadelphia, and while this good man was proclaiming the willingness of Christ to save a perishing world, a man belonging to the Romish church stepped up and said to him: "Sir, do you think there are any Methodists in Heaven?" Wesley said: "Wait a moment." The man of God raised his eyes to Heaven, and said: "Abraham, are there any Methodists in Heaven?" The answer was no. Again he asked: "Are there any Baptists, Lutherans, Episcopalians or Dutch Re-

formed?" Again the answer was no. "Then," said Wesley, "who are there in Heaven?" The answer was "Christians," which means, of course, Catholics.

Now, the lesson to be learned from this is, that we may have a correct theory; we may know a creed, and we may have our names registered in what may be called a church book, but unless we know Christ and the power of his resurrection it will profit us nothing.

A clergyman of Albany once related an incident bearing upon this point. Once, while he was visiting in the city of Brooklyn, there was an anniversary of the different Sabbath schools. When they were in the procession you could tell the denomination to which each school belonged, by the banner which it carried.

They passed through the streets until they came to a large hall. Here they stopped, and, as they passed into the hall, they left their banners outside. After they were seated, the doctor was called upon to address them. When he rose up he could not tell one school from another; the reason was, because they had left their names outside. So it is with the different denominations. They may carry their names through this world, but, as they enter the next, they will have to leave them behind. It is all right and good for us to have our names, but do not let us grow vain and think that our name is better than that of our neighbor's.

None of us are without our faults. We may see a wrong in our neighbor, which we do not see in ourselves. Our neighbor

may see a wrong in us which he does not see in himself; so it is best to be charitable toward one another. We are all brethren endeavoring to reach the same Heaven.

Christ says, "I am the vine, and ye are the branches." This passage may be applied to the different denominations: Christ is the great trunk, and the different denominations are the branches. The Episcopalians are a branch; the Lutheran, Dutch Reformed and all other denominations are branches. Now Christ does not say "that ye are the *branch*." There would not be much to admire in a great, large trunk and a great, large branch. But when we see a tree that is uniform, having many beautiful branches, we see something that can be admired.

Now, when we look at Christ and his church in this light, we see that which can be admired.

Let us learn another lesson from this. All branches are not alike ; some are long and some are short ; some bear much fruit and some bear little. So it is with the different branches of the church. But let us thank God and take courage that they are bearing as much fruit as they are.

Let every individual Catholic pray earnestly to God that the Holy Spirit may be poured out upon the church, that it may be as a watered garden. Its success depends upon the searching of the Scriptures as well as the illuminating influences of the Holy Spirit. It was a positive command of Christ to the Jews, "To search the Scriptures." Now, if the Scriptures

were good for the Jews, they are most assuredly good for us. Paul recommended Timothy, because that "From a child he had known the Holy Scriptures," which were able to make him wise unto salvation. Now we hold that all the successors of the Apostles will do their utmost to induce the rich, the poor, the young and the old to daily search the Scriptures.

Why not have everybody know the mission of Christ into the world? Why not learn of his character and life? Why not know his death and resurrection? This is certainly good. Why not know the lives of his Apostles? To be sure they were poor men; they did not live in luxury; they were workingmen; they toiled with their own hands to obtain the necessary things of life, that they might not be

charged with trying to make an easy living out of the people. They also went, with tears in their eyes, from house to house, to build up their Master's kingdom. Some try to convince us that they are the successors of the Apostles. If they will only imitate the Apostles, we might believe it. There was power given to the Apostles which no man, since their day, has ever had. They worked miracles wherever they went, to convince the people that they were of God.

Look, again, at the power that followed their preaching. They preached in such a way that men were compelled to cry out, and ask, "What must I do to be saved?" They now began to realize what Jesus meant when he said, "If I go away I will send the comforter, which is the Holy

Spirit." It was through this Spirit backing up the truth that constrained the jailer to cry out, "Sirs, what must I do to be saved?" Now, we hold that such lessons as the above are found in the inspired pages, and God grant that every good Catholic minister may urge his people to search the inspired Word of God. Let us endeavor, both clergy and laymen, to imitate Jesus and his Apostles in giving alms.

When Christ and his Apostles were called upon to bless either the body or the soul, we find that their hands and feet, as well as their hearts, were always ready without asking any questions with regard to their faith — the Jew, Pagan or Gentile, it made no difference which — as long as he wore the image of God, and was suffering. This was enough to induce Christ

and his Apostles to help him. This getting up organizations in our day, just to help those who swallow our creed, is all wrong. It seems to us that if we were where God would have us, we would not stop to ask a suffering brother what branch of the church he belonged to; we would be ready to put our hands in our pockets and give him something to help himself with, no matter whether he belonged to any denomination or not.

We are authorized by the Lord to say to all good Catholics, that it shall be well with them. What a blessed thought! Just pause a moment. What does that imply? It implies this: That in whatever circumstances we may be placed, it shall be well with us. Are we poor in this world's goods? We need have no fears if we are

the Lord's. Christ says, "Seek ye first the Kingdom of God and his righteousness, and all these things (which means all the necessities of life) shall be added unto you."

I know it is easy to preach this doctrine, but it is hard at times to get a man to believe it, especially when he has a wife and five or six helpless children to feed, educate and clothe, and is only getting a dollar and a quarter a day. But let me tell you of a good old woman whose name was Betsy. She lived on charity. Being out of bread one day she knelt on the hearth in front of the fire and besought the Lord that he would send her bread. Just at that time two young men, passing by her door, overheard the prayer, and thought they would have some fun. So they went

to a store and bought two loaves of bread. They came back and got on top of the little cottage and dropped them down the chimney. The loaves rolled out where the old lady was kneeling. At this she stopped praying and commenced praising God for the bread. One of the young men now opened the door and said, "Betsy, what are you doing?" Her answer was, that she had been praying for bread, and that the Lord had sent it. The young man then said, "you old fool, it was we that threw it down the chimney. Betsy then said that she did not care, for God sent it, but the devil brought it. So it is my friends, God is as good as his word. He is our father, and we are his children; He cannot lie; He has promised that our bread shall be given, and our water shall be sure.

David says, "Once I was young, and now I am old, yet I never saw the righteous forsaken, nor his seed begging bread." Just let us believe God and we are all right. But it is not only well with the believer in this world's goods, but it is also well with him in the hour of sickness. It is also well with him when his feet begin to grow cold; when his finger nails become blue and dark; when his eyes become dim, and when the drops of sweat begin to gather on his forehead. In this trying hour it is well with him. The grace that God sometimes gives to his saints in this trying hour is wonderful.

A Scotch minister when asked if he thought himself dying gave the calm and submissive answer, "Really friend I care not whether I am or not, for if I die I

shall be with God, and if I live, God will be with me."

Another, President Edwards, after bidding good-bye to all his children, looked about him, and then said: "Now where is Jesus of Nazareth, my never-failing friend?" then he fell asleep, and went to the Lord he loved.

So it is, dear friends; I might bring up a number of cases which have been brought under my own observation. I will mention one of them. It is that of a good Christian brother who departed this life a few months ago. Before he died he called five of his children (one at a time), to his bedside, shook hands with and kissed each one, and told them to be good to their mother; then he raised his hands just as a bird would raise his wings, and clapped

them three times; he then fell asleep in Jesus.

Now, ask the infidel, mocker, scoffer or the profane swearer, in a word, ask the man that is an enemy to God, if it is not well with such Catholics and he can but say "yes."

Now, if it is well with the Catholic on earth it will certainly be well with him when Christ shall appear the second time to judge the world. When the trumpet shall sound, the dead shall awake

"They shall burst the grave with sweet surprise,
And in their Saviour's image rise."

They shall be caught up with the Lord in the air. Oh! what a joyful day that will be, when ministers and congregations, parents and children shall meet their Saviour, to separate no more forever. Then

we shall realize what the children often sing

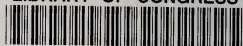
“ When we’ve been there ten thousand years,
Bright, shining as the sun,
We’ve no less days to sing God’s praise
Than when we first begun.”

Dear friends, after reading the preceding pages, let us each ask ourselves the question, are we Catholics in all that the word implies? If we are, it will be well with us; if we are not, would it not be acting wisely for us to immediately take the word of God, and as we turn over the sacred pages, ask the blessed influences of the Holy Spirit to lead us into the way of life?

It is my earnest prayer that the grace of God may rest upon and abide with all who love our Lord Jesus Christ and are endeavoring to make heaven their final home. Amen.

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